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SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, Jr.
From the "Improvement Era"

COLOUR-BLINDNESS is usually inherited, but it may result from injury or disease.

★

IN eleven western states the value of irrigated land is about sixty per cent. of the over six-billion-dollar value of all farm lands.

★

THE growing season is usually shorter in the arid valleys of the northern part of the United States than the southern. Yakima, Washington, has 183 frost-free days; Boise, Idaho, 169; Logan, Utah, 155; Albuquerque, New Mexico, 196; Phoenix, Arizona, 295; and Yuma, Arizona, 355.

★

SCANDINAVIA and Finland have sixteen million inhabitants, while the Territory of Alaska, with a larger area has about sevently thousand in a region with the same average latitude.

★

THE Arctic Mediterranean Sea, as the ocean waters north of Greenland, Iceland and Orkney Islands are sometimes called, is exchanging water with the North Atlantic Ocean continuously mostly through the Denmark Strait between Greenland and Iceland. It would take about 165 years for a complete change of this northern water, however, even with a change of over four and a half million cubic yards of water each second.

★

RUSSIAN experience has found that fliers have a particular need of vitamin C, since they expend it quickly.

★

DIAMONDS in small quantity can be produced in the laboratory. This has been established by recent study with Xrays of specimens made by J. B. Hannay in 1880.

★

MAN, and most animals with backbones, have both rods and cones in the retina of the eye. Some animals which are active only during the day, have a pure cone retina, while others active only at night have only rods.

★

DIATOMS, minute marine animals, can not only obtain their silica when dissolved in water, but also directly from solid minerals such as nacrite.

The
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105th YEAR | JUNE 1944 | VOL. 106 NO. 6

JOSEPH SMITH

MAJESTY HAVE I SEEN BUT ONCE

by PARLEY P. PRATT

IN one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the Mormons while at Far West and vicinity. They even boasted of defiling by force wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children.

I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or anyone else, although I lay next to him and knew he was awake. On a sudden he rose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as nearly as I can recollect, the following words:

"Silence, you fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still. I will not live another minute and hear such language. Cease such talk or you or I die this instant!"

He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner or crouching at his feet, begged his pardon and remained quiet till a change of guards.

I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight in a dungeon, in an obscure village in Missouri.

—From the writings of Parley P. Pratt.

The greatest thoughts are the simplest; and so are the greatest men.

—J. C. HARE.

JOSEPH SMITH

MAN AND PROPHET

FOR other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. (1 Corinthians 3:11-13.)

It was a happy circumstance that Joseph Smith tried to lay no other foundation than that laid in Christ Jesus, our Lord. Had he done so his work would have been under condemnation from the beginning, but his announced New Dispensation included the Christ to the very height of His Deity, doctrine and glory. No other foundation could any man lay, and Joseph Smith made the Christ supreme in his scheme of things. It is the Christ and His Fidelity and His truth that gave Joseph Smith's announcement the authority and power of God; and hence his work endures. No mere wood, hay, or stubble in it; but gold, silver, precious stones—the things of highest values!

Every man's work who builds on the foundation of Christ, even, is to be tested as by fire. Time has the same effect; and Joseph Smith's work has stood the test of time as of fire. About the time of the initial movements that founded the New Dispensation of the Gospel a lot of "isms"—"cults"—sprang into existence; religions and philosophies. These were Quakerism, Spiritualism, Owenism—a communistic cult designed by its author Robert Owen, to take the place of Christianity; Campellism, Millerism, with its fixed date for the Coming of Christ; but all these have either passed out or have become very much limited or reduced as factors in religious and philosophical systems.

"Mormonism," so-called, alone has survived in anything like its original force or intent. Its survival is its own witness of its fullness of truth. We might say for Joseph Smith what the Christ once said for His own vindication: If he did not the works of God, believe him not, but if he did, though ye believe that God was with him. For the works he (Joseph Smith) wrought and their endurance for over one hundred years under the searchlight of modern investigation, criticism, mockery and persecution are his effectual witnesses of their truth; the Gospel and the Church he gave, under God, to the world, are his vindication.

There are three broad sources from which may be drawn an account of the Prophet and Seer of the New Dispensation, his character and his works:

First, the testimony of those who knew him and received him at his own full-face value of himself—his zealous disciples;

Second, those to whom he was an enigma—mystery, that they confess themselves unable to solve;

Third, his out-and-out opponents—his enemies; those who esteemed him more than a heretic, more than a false prophet, whom the world would be well served by being rid of, no matter how, and whose works they would utterly destroy—whom they would gladly see cast into hell!

Frankly I confess myself to be of the first class: one who believes in him, accepts him as a Prophet of the Most High God, inspired as no other man has been inspired to establish God's truth in the world; one who believes in him without reservation. To me he was a mighty spirit which made him one of God's "great" and "noble" and "good" intelligences in his own right, by the very nature of him; he was perhaps, second only to the Christ, the Son of God, in that spirit estate preceding earth life. To this spirit, great, and mighty and strong, God gave in addition authority and inspiration which made him of a quick and mighty understanding.

In this atmosphere concerning him, I grew from my childhood; I revelled in the things I heard of him long before I

by B. H. ROBERTS

could read them for myself; they were read to me from the books that were published about him—friendly and otherwise—that told the story of his heroisms, his fearless courage, his unbounded love for his friends, his reverence for God and sacred things, his integrity up to his martyrdom. For all this, I loved him, as I now love him.

I was influenced by the boldness of his claims, for the tremendous intellectual daring that so lifted him above common men. Perhaps in boyhood I loved him for the very sway and swagger of him, and for his unschooled eloquence. At any rate my own nature formed a union with his that nothing could break. It may be that now, as in Solomon's time, there is no "spot" in the object of our love; no "imperfection"! At least none that I could see or feel.

Later, when judgment began to assert more sway, and knowledge enlarged, and when I learned to regard and to love truth more than men, I saw limitations in the Prophet of the New Dispensation, and became conscious of human frailties and shortcomings in action, and saw that he was a man, as he himself explained, of like passions and prejudices with other men. His gracious acknowledgement of

★ ★

the limitations disclosed yet another virtue of humility, which endeared him still more to me, and placed him still more beyond detraction from that pride of place I had given him in my heart.

There let him stand enshrined for me. God, who is said to charge even His angels with "folly," may judge Joseph Smith, for His servant he was, and He knows. To me and for me, he is the Prophet of the Most High, enskied and sainted! So let him forever stand.

As for the other two sources of knowledge about him, those to whom he was an enigma and his enemies—let them guess and rave, "no matter, he is beyond their power", the pelting his memory with unsavoury epithets cannot change his place in God's economy of things, or dispose of him in any fashion. He belongs to the ages, his home is with the Gods, his work abides on earth.

—"Improvement Era," Dec., 1932.

JOSIAH QUINCY'S TRIBUTE TO JOSEPH SMITH

IT is not improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this.

The vital questions Americans are asking each other today have to do with this man and what he has left us. . . . Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was before him. 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am as calm as a summer's morning. I have a conscience void of offence, and shall die innocent.'

—"Figures of the Past," by Josiah Quincy, p. 376.

A GUIDE TO BETTER LIVING

"Without stability there can be no excellence; without the guiding power of fixed principles there can be no dependable course of conduct."

IN speaking of better living we really have reference to the establishment of better character, for, in one sense, life is but a manifestation of character, since character speaks out in the acts of daily life. The question immediately comes: "What is character?" Many definitions of it have been given, generally involved and often cloudy. For our purpose character may be said to be the result of conduct directed habitually in a given way.

Accepting that definition, the transcendent importance of right direction of conduct is at once apparent, for right character depends upon consistently right conduct. Right conduct, in its turn, depends upon the adoption and following of correct principles. If the conduct of our lives is guided by right principle it will be consistently acceptable because principles do not vary. Right principles may be said to be those in the following of which one gets the maximum of enduring satisfaction, and enduring satisfaction is to be distinguished from gratifications which are fleeting or which leave in their wake remorse or depleted powers.

It is manifestly impossible to lay down a detailed formulated answer to every question that may confront one in life. New contingencies arise in which action is imperative. But every problem of conduct is solveable by relating it to the governing principle. In times of perplexity the task is to find that principle and then apply it to the solution of the immediate problem. There are enough of such eternal, unvarying principles to point the right way at every demand of life if men will but heed the directions and take guidance from the only infallible source of wisdom. It is not possible to enumerate all of them, but we can here invite attention to a few of the guiding principles.

Abstemious habits are conducive to robust health, the possession of which brings not only perpetual satisfaction but is an almost indispensable essential to the highest achievement. Observance of the laws of health should therefore be a fixed principle of conduct.

Industry is a virtue which brings enduring reward. By the practice of it one not only provides the necessities for physical existence and the wherewithal to help the unfortunate, but one also acquires surpluses which bring release from the drudgery of the stern business of making a living and provide leisure for the cultivation and informing of the mind and the development of spiritual powers. The world of the ideal lies in the realm of feeling. One feels the verity of great unseen tangible realities. To extract from them their richest offerings requires industrious application, and time for quest.

By the practice of **Economy,** future security is provided with consequent relief from haunting anxiety. Thrift demands the exercise of self-denial. It gives one the strength to go without things he cannot pay for, and to resist allurement into the bondage of debt. The power to do without is as important an element in character as the power to acquire and to gratify. One lesson growing out of the distress of the times is that those operating their own farms and businesses who were free of debt were generally not in want; those who had practised economy and thrift were provided against the ravages of penury; those who had been improvident, extravagant and wasteful were reduced to despondency and suffering.

There is no substitute for industry, thrift and economy. Let them be adopted as guiding principles of conduct. They will give sinew to character and conduce to serenity and repose.

The habit of behaving with **Justice** towards others can never bring remorse or regret. It will beget a conscience void of offence to all men. Envy, grief, malice, hatred, can find no place in a life guided by the principle of justice. It demands that one accord to others the right to all he wishes for himself. If you have done the best you can, be grateful if someone else can still do better. If you have to forgo something for which you have longed, be not envious of those who may have the thing you so desire, for you should be as ready to see others enjoy what you would like to possess as you would be to have it for your own. The cultivation of the sense and the practice of the principles of justice will add sweetness to character and beauty to life.

Honesty is ever a safe rule of conduct. If anything you have an urge to do cannot

by ALBERT E. BOWEN

be squared with undeviating honesty, then it may not be done without injury to character. One is likely to excuse or condone acts of his own which he would condemn in another. Honesty requires at least that one should exact of himself as high a quality of conduct as he would require in another. Honesty is all-embracing in its scope. It reaches out and encompasses every act of life. It includes, but is not limited to, the punctilious meeting of all engagements, financial or otherwise. It extends its demands to behaviour in business, in social relations, in intellectual and spiritual undertakings, in motives, in self-appraisal, and in every human manifestation. If one is truly honest he has possessed himself of all the virtues. Hence, "We believe in being honest."

Industry, thrift, economy, justice, honesty, integrity—these are elements which must be integrated into life if life is to be rich and radiant. They must flow out from our programmes of study, of recreation and all diversified endeavour if those programmes are to be fruitful of our purpose.

Of all the influences entering into the building of character perhaps one is more potent than the influence wrought upon one human being by another. Our associates are in large measure our source of food supply for character. The proper selection of associates is therefore at the very foundation of noble character. The weaning power of daily associates is almost irresistible. By degrees it breaks down resistance and leads to conformity. Individuals, as a rule, do not like to be conspicuous. They shrink from the exhibition of what to others seem oddities. They prefer to conform to the prevailing order. The man of vulgar tastes and habits finds no joy in the presence of the cultured and the pure. He prefers to escape where he may breathe his natural air. If, however, he remains long enough exposed to the association of his betters he will respond measurably to the prevailing influence.

Conversely, the high-minded man cannot consort in comfort with the debased. A person of the loftiest ideals, if thrown by constant association with those less noble, is likely to be worn gradually down to the level of his associates. Surrounding influences are the soil and climate in which character grows.

The course of safety lies in reducing to the minimum our exposing ourselves to the baleful influences of bad associates and in washing ourselves anew in the presence and companionship of men of nobility of mind, thought and purpose.

"Enter not into the path of the wicked, and go not in the way of evil men.

"Avoid it, pass not by it, turn from it and pass away.

"For they sleep not, except they have done mischief; and their sleep is taken away unless they cause some to fall.

"But the path of the just is as the shining light that shineth more and more unto the perfect day." (Proverbs 4:14-18.)

—Condensed from "Improvement Era"

CONTRIBUTIONS OF JOSEPH SMITH

I SHALL attempt to enumerate briefly the unique and distinctive contributions of Joseph Smith. I shall not try to appraise their relative importance or set them forth in logical or chronological sequence. Most of these contributions are in the field of theological doctrine. Some, however, are of a more temporal nature.

First Vision Brought Certainty of Godhead

I name first a new conception of God and the Godhead. There can be no doubt that in the religious world of the Prophet's boyhood there prevailed a very nebulous and uncertain doctrine with reference to the personality of God and the personages of the Trinity. The creedal statements of the day appear to us now as being most difficult of interpretation and understanding if not wholly unintelligible. To this situation the First Vision brought clarity, definiteness and certainty, not as the product of reasoning, argument and sophistication but with the sureness of experience. When Joseph came out of the grove he had no need to argue for a theory—he knew the facts. God is in form like a man. He has a voice. He speaks. He is considerate and kind. He answers prayer. His Son is a like but distinct person. He is obedient to the Father and the mediator between God and man. The presumption of God as a mere essence or principle of power and force in the universe was for all time exploded. The testimony is direct and positive and irrefutable. Many have not believed, but no one has ever had the knowledge to disprove it.

New Conception of Priesthood

Second, I point out a new conception of the nature of the priesthood. I pass by the restoration of the priesthood on which there is testimony of a character entitling it to admissibility in any tribunal, because the restoration postulates a withdrawal of the priesthood from men, which is a controversial subject. On the nature, duties and offices of the priesthood, however, I look in vain for any definitions comparable to those given by the Prophet.

But even more important in its novelty do I regard the new constitution of the priesthood as revealed through Joseph Smith. To my thinking there is nothing more beautiful or truly Christ-like in all scripture than this lovely exposition of the divine commission to men to act in the name of God. Listen:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson:

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

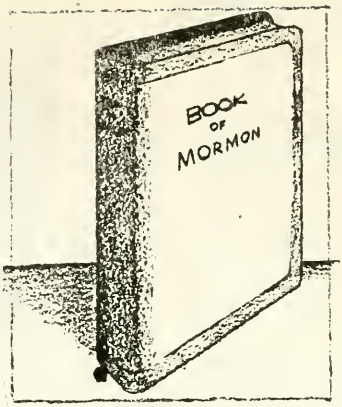
"That they may be conferred upon us, it is true, but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or cumpulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves, the Spirit of the Lord is grieved, and when it is withdrawn, Amen to the priesthood or the authority of that man.—Doctrine and Covenants 121:34-37 Inc.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow into thee forever and ever."

—Doctrine and Covenants 121:41-46 Inc.

Here is the genius of the government of Christ. No compulsion—just persuasion, no unrighteousness or autocracy—only goodness and love. Here is the answer to the religious intolerance and crimes of the centuries, the complete refutation of the alleged injustice of God.

by STEPHEN L. RICHARDS



New and Continuous Revelation

I next mention the matter of new revelation, by which is meant divine communication from God to men in these latter days. While this subject is highly important, I need not elaborate it, first, because it is well understood both within and without the Church, and second, because its novelty has never been denied. I do not mean that the validity of the revelations to Joseph Smith have not been denied. They have, but all concede the principle and practice to be an innovation. All logical persons will also concede that this doctrine once established is the end of all controversy as to authoritative religion.

State of Man

Then comes the new concept of man, his past, present and future state. I do not maintain that ideas had not been advanced, prior to the Prophet's time, that were in some respects comparable to his. Undoubtedly the pre-existent state of man was in the belief of many. It could not be otherwise with students of the Bible, but no such comprehensive, coherent, and definite understanding as that set forth by the Prophet had ever appeared before. The continuity of intelligence and intelligences, the fatherhood—and motherhood too—of our individual spirits, the free agency and choice which were ours in the pre-earth life, spiritual creation preceding mortal creation, the relationship of body to spirit in this life and in the hereafter, the transcendent scheme of eternal progression—all these constitute a unified, logical, authoritative exposition without counterpart in Christian literature.

New Concetpion of Human Body

Of special interest is the concept of the body as tabernacle of the spirit. A philosophy of temporal living has been built around this idea. Any wilful impairment of the body is an affront to God. And so it follows that the care of the body has real spiritual significance. It is doubtful if any religious body at any time ever received a more unique and novel doctrine than the Word of Wisdom, the inhibitions of which are known to many but the underlying philosophy of which is understood by few. By this divine revelation of the will of God men are admonished "not by constraint" but by kindly persuasion to eschew all stimulants, narcotics, and all deleterious substances and to use for food, in proper season, those items of diet that are especially designed for the good of man, with marvellous promises of wisdom and health predicated on obedience.

Witness the Truth

It would seem scarcely necessary to point out the obvious conclusion and purpose of this recital. If any man has received in his heart the witness of the divine truth embraced in the contributions of the Prophet Joseph, I charge him to be true—true to his testimony, true to the Prophet, the founder, true to the cause and its duly commissioned leaders, true to the covenants he has made in holy places, and true to the brotherhood of man in the service that he renders. If any man has not received this witness, I appeal for his thoughtful, prayerful, sympathetic consideration. I offer to him, out of the experiences of my life, a humble but certain assurance that if he will receive and apply the teachings of Joseph Smith he will be made happy. Doubt and uncertainty will leave him. Glorious purpose will come into life. Family ties will be sweeter. Friendships will be dearer. Service will be nobler, and the peace of Christ will be his portion. I so testify in the name of Jesus Christ, Amen.

RECIPE FOR

HEALTH AND LONGEVITY

1833 1944

ONE hundred and eleven years ago, when Louis Pasteur was only eleven years old, and eight years after the first scientific experiments upon digestion of foods were begun by Beaumont, the Prophet Joseph Smith announced a code of health which we know as the Word of Wisdom. In it he claimed that alcohol and tobacco were not good for the body, and that tea, coffee and other stimulants were injurious to health. Cautioning against the consumption of refined foods, he advised the eating of meat sparingly and the generous use of fruit, grains and vegetables with regularity. Great stress was laid upon abstinence from the four narcotics—alcohol, tobacco, tea and coffee.

The Latter-day Saints believed before scientific information was available, and put his teachings into practice. After a century of practical test the results obtained are startling.

The health averages of six nations—Germany, France, Netherlands, Sweden, Great Britain and U.S.A.—may be compared with the corresponding data of the Latter-day Saints.

Deaths per 100,000 (1936-1940)

	Six Nations	Latter-day Saints
Tuberculosis	79.5	7.4
Cancer	137.5	48.3
Diseases of the Nervous System	117.6	49.2
Kidney and Kindred Diseases (Nephritis)	56.9	29.9
Maternity .. .. (per 1,000 births)	55.0	31.1

The Word of Wisdom has produced a people eminent in health and longevity, and apparently with increased immunity from the diseases that scourge the earth.

Adherence to the Word of Wisdom reduces the cost of living—the main economic problem of our day—by the larger use of the less expensive foods, such as grains and vegetables, and by saving huge sums expended elsewhere for harmful alcoholic beverages, tobacco, tea and coffee.

There are few very wealthy people among the Latter-day Saints. There is also little poverty among them. Their average prosperity is high. Such a prosperous economic condition has resulted from industry and thrift (77 per cent. of the people are engaged in productive occupations) coupled with the power and savings incident to obeying the Word of Wisdom.

This simple effective method of maintaining the good health and prolonging life has been tested for nearly one hundred years by a group of people now numbering approximately three-quarters of a million.

The death rate of this Wisdom group is less than one half that of the countries previously mentioned; the immunity from the ravaging diseases of mankind is astonishingly great, and the mental, moral and economic conditions are far above the average.

Such a convincing demonstration of the value of a health system is unique among the many suggested guides to better health and longer life. E. R.

JOSEPH SMITH'S OWN STORY

The FIRST VISION

WHILE I was labouring under the extreme difficulties caused by the contests of parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

At length I came to the conclusion that I must either remain in darkness or confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of **1820**. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was signed upon by some power which entirely overcame me, and had such an astonishing influence over me, as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my power to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvellous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—"This is my Beloved Son, hear Him!"

My object in going to inquire of the Lord was to know which of the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light which of all the sects was right—and which I should join.

I was answered that I must join none of them, for they were all wrong, and the Personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them; and many other things did He say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. . . ."

YOUR BIRTHRIGHT

by LEAH WIDTSOE

SOME time ago in a magazine was printed the picture of a crowd of men emerging from a huge automobile factory. Underneath was printed the caption: "The World's Basic Industry —Manufacture."

As one looked at the thousands of men crowding out of the factory at closing time, one was forced to conclude that as important as the arts and trades and manufacture may be in human life, there is at least one industry that is much more basic, and that is agriculture. Every one of those men who spend their waking hours with tools and machines must eat. Every one of the eighteen hundred million humans on earth must be fed. Where would any of them be were it not for the farmer who produces the food which keeps human machinery ready for work? Indeed, may it not be said that the farmer has the most kingly of all earth's professions. for on his intelligent industry depend the food and much of the clothing supply of this world?

The nations of the earth differ greatly regarding their attitude toward farming and the men who till the soil, but in all countries a large proportion of the people gain their livelihood from the soil, and they are honoured as citizens of real worth.

Eighty-nine years ago the Pioneers entered the Salt Lake Valley. Before them lay the almost superhuman task of making the desert yield up its treasures for human sustenance and enjoyment. Unbroken before them lay the desert, as yet untouched by human hands. The leader had declared "This is the place," and here they must remain. A crisis was before them; the land must produce fruits and grains or the people perish.

Under inspiration and wise guidance a plan of earth conquest was introduced which has become one of the marvels of the age. A newly devised system of agriculture caused the earth to produce food in plenty, and the people grew and flourished. Naturally the Pioneers learned to love the land that gave them their freedom as well as their food, and passed it on to their children as a precious heritage of true wealth.

What are their children doing with this heritage?

Indeed, times have changed. This is an age when most people look to the large cities as desirable places of residence; the white lights and the countless means of pleasure-seeking seem to attract and dazzle human kind as moths are drawn toward the flame.

The youth of the land are being educated in huge schools and colleges. and most of them toward the "white-collared jobs." The professions of law, medicine, dentistry, business, teaching, music and the arts claim the majority; while many of the graduates of the agricultural colleges seek teaching or professional jobs rather than actual farm experience.

One reason why farming is held in some disrepute is that men are short-sighted and are apt to overlook the real purpose of life. Is it living each day

richly in some worth-while endeavour with enough for the comforts rather than the luxuries of life; or is it merely the making of money? Unfortunately, many people have come to think of the accumulation of wealth as the real end of existence. Our Pioneers knew better; they understood that men cannot eat money and that it cannot buy happiness.

Who own the earth? The answer is simple: those who love it and cultivate it and make the best use of it. Where are the sons of our Pioneers? Too many of them fail to realise that a people who do not own and cultivate land are sure to be in time a floating population with no security for themselves or their children. Those who for any cause except necessity have sold their lands to strangers for much or little, have actually "sold their birthright for a mess of pottage." Money cannot buy the independence of one who has maintained or increased his land inheritance. How I honour those who gave of their brain and their muscle that earth may yield her treasure for man's sustenance. The loyalty and industry of such men make them real noblemen.

If the Pioneers could speak with the youth of our land today, and especially to their own descendants, they might say:

First, don't be afraid of hard work. No good or useful or happy man or woman was ever nurtured in idleness or in striving for the easy life, or for easy money. Such a life ideal or practice always leads to failure, ultimately, to unhappiness, and often to crime. Keep busy at some worthwhile job.

Second, don't sell your birthright—for a mess of pottage or a million dollars! Money may vanish overnight, but the good earth is God's great gift to man. Find a bit of it for your own and cherish it. Use intelligence in its care and you will be rewarded. In seeking the simple genuine things of life you will find the path that leads to health and peace of mind—if you live in harmony with the laws of God.

Third, should you move to other parts of the country, don't be a renter or a wanderer. Try as soon as possible to own a piece of land, large or small, and care for it intelligently. Not all may be farmers, but all should have a home of their own, if possible. It may be more expensive to own a home, but it is much more satisfactory.

Fourth, don't be a moss-back farmer who slaves and sweats, and swears when things go wrong. Use all possible sources of information regarding improved methods. Don't be afraid of an occasional holiday. Successful farming is the result of intelligent planning and a wise system. Slipshod farming never pays. Use your farm schools and papers, educate your children, and keep up to date.

Fifth, to the young woman might come a special message: It may be an honour for a man to be a farmer, but remember no successful farm is possible without a wise, willing, and healthy helpmeet for the farmer. Don't be afraid of being "farmerettes," for therein may be found much joy and progress. Use your intelligence and plan your work. You need not be slaves, but the real heroines of the nation. With mails, newspapers, radio and a possible automobile, your life need not be too hard even if lonely at times. Yours is the life that could and should bring earth's deepest satisfactions—it depends upon your attitudes and understanding of things most worthwhile in life.

Sixth, the farm is the place to rear the finest kind of children. In the close relation of man with nature are possible the finest development of character and the learning of earth's most valuable lessons.

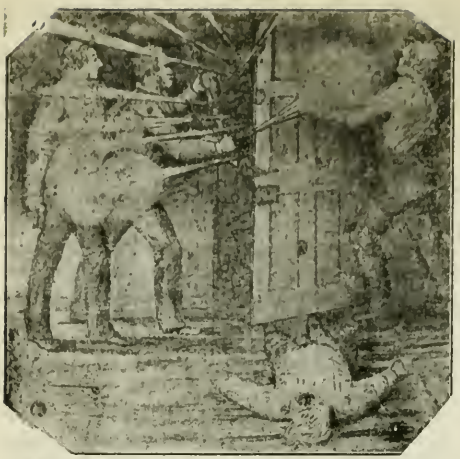
Seventh and last, don't strive too much for money and the riches of the world; nor for fame and the plaudits of the crowd. When that is the aim of life, its most valuable treasures may be lost. No matter what your life work may be—and all well-done work is ennobling—seek to understand and live daily the Gospel of Jesus Christ.

The farmer youth of Zion today might do well to heed the counsel given by one of the great Pioneers of the West, Brigham Young:

"Take courage, brethren. . . . Plough your land and sow wheat . . . plant potatoes. . . . It is our duty to preach the Gospel, gather Israel, pay our tithing and build temples. . . ."

That message may well be taken to heart by all who would find real happiness in life. —From "Improvement Era".

A CENTURY HAS PASSED



CARTHAGE JAIL SCENE (Old Sketch)

TO seal the testimony of this book (Doctrine and Covenants) and the Book of Mormon, we announce the Martyrdom of Joseph Smith the Prophet, and Hyrum Smith, the Patriarch. They were shot in Carthage Jail on June 27, 1844, at about five o'clock p.m., by an armed mob painted black, of from 150 to 200 persons. Hyrum was shot first, and fell, calmly exclaiming "I am a dead man!" Joseph leapt from the window, and was shot dead in the attempt, exclaiming, "O Lord, my God!" They were both shot after they were dead, in a brutal manner, and both received four balls.

John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time: the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped "without even a hole in his robe".

Joseph Smith, the Prophet and Seer of the Lord, has done more (save Jesus only) for the salvation of men in this world than any other man that ever lived in it. In the short space of twenty years he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel which it contained to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instruction for the benefit of the children of men; gathered many thousands of Latter-day Saints, founded a great city; and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people, and like most of the Lord's annointed in ancient times, has sealed his mission and his works with his own blood—and so has his brother Hyrum. In life they were not divided and in death they were not separated!

When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence towards God and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood."

The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? Yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

"And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I, Moroni, bid farewell unto the Gentiles; yea and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood."

The testators are now dead, and their testament is in force.

Hyrum Smith was 44 years old, Febru-

ary, 1844, and Joseph Smith was 38 in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easily will it burn up the "dry trees" to purify the vineyard of corruption. They lived for glory: they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

They were innocent of any crime as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth; and their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the Governor, is a witness to the truth of the everlasting gospel, that all the world cannot impeach; and their blood on the banner of liberty, and on the "Magna Carta" of the United States, is an ambassador for the religion of Jesus Christ that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of hosts, till He avenges that blood on the earth. Amen.

—"History of the Church"

FAITH - PROMOTING INCIDENT

"NOT A SCAR REMAINS"

by DORIS WOOLFENDEN

MY work is that of helping to make radio valves, and a part of the operation involves the melting to shape of glass for that purpose. The concentrated heat used for this job is fierce, and one day this fierce jet of flame back-fired, and burned the left side of my face, completely burning eye-brow, eye-lash, and all the skin surrounding the eye and the side of my nose and most of the cheek; it left a large raw patch, intensely painful. I was brought home in a staff car. The accident was liable to complications. I might injure my eyesight; I might be disfigured; I might require skin-grafting, etc. In any case, it looked like being a long job; burnt flesh does not heal quickly. It seemed perfectly natural for me to desire administration at the hands of the Elders of Christ's Church. Elder John F. Cook was staying in my home at that time whilst engaged in Genealogical Research work in the District. I requested that he administer to me. I remember very well the blessing he asked of our Heavenly Father in my behalf—"That my eyesight should not be impaired, that no blemish should remain to disfigure my face; that healing of the wound should commence immediately." Elder Cook remarked that if I had faith, this blessing would become immediately effective.

I have only to add that the accident took place just thirteen days prior to my writing this, and my face is almost normal. Not a scar or a blemish remains. And each succeeding day, as, by the aid of the mirror I have watched my face heal, until at length hardly a trace remains of the burn. I thank my heavenly Father, not only for this further manifestation of His Power on earth through His Holy Priesthood, but for the privilege I had of hearing the Gospel and accepting it. My joy is more profound because I need my eyesight for the time, which will shortly come, when I can take a more active part in the work of Genealogy for which the Lord has gifted me.

ALCOHOL AND SOCIAL RESPONSIBILITY

THE prohibition of the use of alcoholic beverages is beyond question right in principle even if not successful in application. The chief reason why it failed in practice was because too many citizens regarded it as a trespass upon their individual rights rather than what it is, a mandate upon every citizen to recognise and live up to his social responsibilities. If everyone would do this, there would be no need of a law requiring it. The same, however, is true of laws forbidding theft and robbery. These laws are necessary because thus far in human experience, there are some anti-social individuals who fail to respect private and public property rights, while the large majority do, and are determined to enforce restraints upon the minority.

Any enlightened and unbiased consideration of the liquor problem can lead to but one conclusion, i.e., that every individual owes it to his fellows, and especially to youth, to abstain from the use of alcoholic beverages, and to see that youth are protected against temptations that may be placed in their way by individuals more interested in financial gain than in human values. Unfortunately this mistaken attitude toward profits from the liquor business is sometimes manifest in other forms of private and public business in that human welfare is subordinated to financial profit.

Scientific studies of the liquor problem have demonstrated that even so-called moderate use of liquor is detrimental physiologically, psychologically and sociologically, and that popular opinion to the contrary is due to the mental illusions that result from the use of alcoholic beverages. Drunkenness is manifest in degrees varying with the amount of alcohol consumed and the sceptibility of the individual to its narcotic effects.

No one can properly claim a moral right to diminish his efficiency or social sanity in any degree by his own voluntary acts; nor has anyone a moral right to seek financial profit by offering to others opportunity for such self-indulgence.

The problem of moral and religious living is one of social responsibility in which every individual does his best to co-operate with others in every way possible to further the mutual good of all; this in a society that subordinates financial profits to this end.

Whether we live under prohibition laws or without them there remains always and with every citizen the social responsibility of setting an example of total abstinence from the use of alcoholic beverages and of using his opportunities and his influence to enlighten and persuade others to do likewise. The failure of so many to do this is a chief reason why prohibition laws were repealed.

If those who advocated repeal in the interest of temperance, as many prominent politicians did, had any degree of sincerity in thought and consistency in action they would use their influence and positions to secure prohibition of the advertising of alcoholic beverages and forbid the use of the radio and the mails for this purpose. This latter measure the federal government might very well enact. It would go far toward removing objections raised to state laws forbidding all forms of advertising of alcoholic beverages.

In fairness to publishers who refuse to share in the profits of the liquor business should not Congress deny the use of the mails to publications that carry such advertisements and likewise deny licence to radio stations that accept such advertising? The states might then forbid all forms of advertising alcoholic beverages. These measures would not be difficult to enforce.

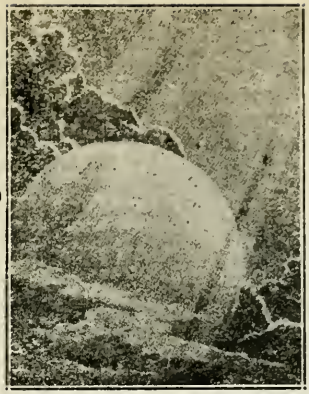
Advertising can have but one purpose—to increase consumption. It is directly opposed to temperance education and should not be permitted in any degree to nullify the efforts of schools and churches to reduce consumption.

We raise again the question, which is to take precedence—financial profits or human values?

—"The Instructor"

TODAY—TOMORROW

YOUTH MUST BE GIVEN A CHANCE TO CREATE OUR NEW WORLD



BY

JAMES P. HILL

FORMER EDITOR OF "MILLENNIAL STAR"

". . . And your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."
—Joel.

I WAS interested in the theory propounded by one of our foremost modern philosophers in which he suggests, on a purely biological premise, that humanity thus far has produced a surplus of males. These, growing up into young men, full of that restless energy existent in most normal young men, have to be found "something to do." Since that energy has been improperly governed and guided, he continues, war has resulted on many occasions and has at least been a means of disposing of the surplus of young men, thus restoring the balance of the sexes.

Whether the biological statement is exact or not I do not know, but I am sure that there has been, until youth was whirled off in this present tornado of horror, an appalling lack of effort to guide the energy of youth by the governments of the leading nations. The strength and power in this source of energy is easily seen in the misuse to which it has been put under the Nazi regime in Germany. "Strength through Joy" sounds good, but the purpose behind such a motto belies it as a misnomer. While the young manhood and womanhood of our nation and Empire are called into service to defend the freedom we so much cherish, much attention is being paid to their welfare both physical and mental; and it is much more than was paid to them in civil life. Agreed, war is an unnatural condition, but it might be well to remember the example quoted already, I refer to the Nazi Youth Movement, and find a better end to justify a good means.

In this country we have not produced a mass of automaton youth, but—well here is what another leading thinker of today has to say in a recent writing:

"This is indeed a far more revolutionary war. It compels you to think and act differently ,and those who cannot think and act differently simply cannot face the fact of the war, and are really pretending to themselves that it does not exist.

"I had just written the above paragraph when there arrived a letter from a regular army officer, dated from a large country house. And he says, among other things: 'I look back on the pre-war days without regret or wanting them back. There are many I know who think in terms of how closely they will be able to get back to the pre-war state of things. The life of polo, fox-hunting, race riding, smart Mayfair parties and week-ends at ducal mansions, is finished as far as I am concerned. Some of it was fun and some in retrospect incredibly false and boring. I realise happiness does not depend on horses, fast cars and smart parties. What one wants is enough to live on without economic anxiety, friends, interest in others, books, pictures, etc. I feel everybody has a right to this; and this right should not be prejudiced in order that a few may have the material things they consider necessary for their own happiness.' That is well said, and, I know,

(Continued on page 766)

HAIL TO THE PROPHET

1844 ——————————— 1944

JOSEPH SMITH

"How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality."

STANDING on time's hill number 1944, we look back across the valley of the century and see the name CARTHAGE on the distant hillside 1844. In the valley which lies between these hills there are buried many dreams and schemes, hopes and ambitions, plans and plots, with the bones of the men who were their authors. The mist of time hides much that is buried there, but towering above that mist may be seen the giant forms of the few who were truly great.

We are again reminded that these, with those of other ages who dared to be above the average, were derided and reviled by the generation in which they lived. That the little men of their time in an effort to pull them back and down to their own rank and level sent them to a martyr's grave.

One of the most persistent lessons of the past, repeated to each generation but not yet learned, is that man's judgment of his contemporary fellow man is generally unjust, and will be reversed by the higher and unerring Court of Time. These little men in their attempt to justify their hasty judgment often misconstrue the facts, falsify the record, suborn the witnesses and disregard the law. The decision of the Higher Court, which doubtless hears the case immediately upon appeal, is not often published until after the appellant has left the jurisdiction of the lower court, but published it will always be with even-handed and omniscient justice.

Distance brings things into focus, and when time clears the lens of prejudice which distorts the image and makes a travesty of truth, great souls come into their own and we build monuments to their memories. Looking back, we see the pigmies as they strut and beat upon their breasts, usurp and abuse authority and attempt to emphasise their own importance. Jealous and suspicious of all whose greater stature casts a shadow across ambition's path, or whose teachings challenge what their self-interest has commanded them to worship, they seek to steady their tottering throne by martyrdom and murder.

The political leaders of the days of Christ were fawned upon by their lackeys for the favours which they could bestow, but later generations know of them only because of the shameful contrast to the true greatness of the Master. He transformed the cross on to which they nailed Him into a throne from which He will rule the world. Paul in a dungeon, when seen through the telescope of time, looms larger than Nero on his gilded throne.

And so on the twenty-seventh day of June—another day made red by infamy—we remember the great Prophet of the Latter Days, who knowing that the death of the testator must be the seal upon the testament, with the calmness of the summer morning declared his innocence, predicted the judgment of future generations and went fearlessly to his death.

What was the crime for which these christians sought his life? what was the reason for their hate? He simply tried to teach them the gospel as it was taught

by Him whom they professed to serve. He said he had seen a Vision and heard a Voice and that he knew of a surety that Jesus of Nazareth was indeed the Son of God, the Saviour of the world.

He translated and published a book which throughout proclaims the truth that there is no other name under heaven by which men can be saved except the name of Jesus Christ. On the title page of that book he dared to say: "Written by way of commandment, and also by the spirit of prophecy and revelation—to come forth by the gift and power of God —to show to the remnant of the House of Israel what great things the Lord hath done for their fathers—and also to the convincing of the Jew and Gentile that Jesus is the Christ the Eternal God".

He gave the world two other books of scripture: one a series of revelations commanding all men to repent and serve the living God and the other a translation of ancient writings in strict harmony with and in laguage like the Bible, telling of God's hand dealings with the ancients and declaring it to be "His work and His glory to bring to pass the immortality and eternal life of men."

He organised a Church, founded on faith in God the Father and His Son Jesus Christ, and accepting the Atonement of Christ as effective in redeeming men from sin when they are willing to obey His teachings. That Church, organised with only six members, under adverse conditions, has been the object of the worst persecution in modern times. Its members were driven many times from their homes, deprived of their belongings, banished into a wilderness, mobbed, driven, beaten and slain. Its property was confiscated, its appeals to the government disregarded or disallowed, its officials imprisoned, and some of them murdered, and its teachings and practices held up to ridicule and denounced by Press and pulpit. In the face of all this that Church has grown steadily in numbers and influence, until today with almost a million members it is known throughout the world as a vital factor in the moral, religious and economic life of the nation where it was founded, and its teachings accepted by independent, thinking men in thirty of the other nations to which its message has gone.

He had only twenty years of mature life in which to accomplish his mission, but in that time he so effectively ploughed his teachings into the consciousness of his generation that his enemies now call him great and his followers know him to be a Prophet of Isaiah's stature, and a leader like unto Moses. His adopted system of revenue, tithing, his law of health, The Word of Wisdom, his economic sagacity and foresight, anticipating the calamities which almost engulfed the nations, his solution of the slave problem and his predictions about war, these and many other of his accomplishments proclaim him to be the Great Prophet of the nineteenth century.

And yet he suffered a martyr's fate after thirty-eight years of stormy life in a world which welcomed him not, in a country which boasted of its religious freedom and at the hands of professed followers of the same Master to whom he dedicated his life. We may well ask when the world will get the wisdom to recognize the prophets while they live instead of slaying them and building monuments to the dead. Here is another prophet who was without honour in his own country while he lived but who is now heralded as the messenger sent of God. We honour and revere the name of JOSEPH SMITH THE PROPHET.

H. B. B.

Praise to the man who communed with Jehova!
Jesus annointed "that Prophet and Seer"—
Blessed to open the last dispensation;
Kings shall extol him, and nations revere.

Hail to the Prophet, ascended to Heaven!
Traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren;
Death cannot conquer the hero again.

 (Continued from p. 763.

sincerely meant. Much of what was considered throughout the world as characteristically English in our society before the war was nothing but so much semi-feudal gilding and plaster covering the iron girders of a callous and stupid industrial plutocracy. It was, in fact, a miserable fake. Can all this nonsense be brought back again? Is there somewhere on the other side of the roaring war factories and the bombed areas this tattered and idiotic fancy dress ball, all ready to start out once more? Are the admiring and prattling gossip writers already sharpening their pencils and pressing their pants?

"This seems to me unthinkable. If the future depended on people even my age, I would not be too sure, but it depends upon the young. Now youth has long been cheated because it has been offered possession instead of creation. What all young people who are worth anything really want is not to inherit and to own, but to create. We talk a great deal about security, which is something we must have; but even security is demanded first not by youth but by the middle-aged, by anxious and responsible family folk. Youth does not want to be sitting about, waiting for somebody older to die. It wants to be up and doing, making use of its energy for a noble common purpose."*

Consider, too, the other end of the social scale. Boys and girls, forced to leave school at 14 years of age (no one, by the longest stretch of imagination, could call them well educated), having to go out and "earn their keep". Their recreation? The cinema, poor enough at times, cheap dance halls, and possibly eventually the public house and its attendant evils. In a recently published book, a woman with great experience of working girls makes a great plea for more and better organised clubs, stressing that a more human and more generous contact ranks higher than material comforts.† She cites examples, letting the girls tell their own story. They are drear. Pitchforked into dead-end jobs, the little leisure they have is spent in reading tales of "glamour". "Red Star Weekly" heading the list of favourite literature. This, the author states, is due to lack of encouragement and direction. In a world which demands more and more reasoned thinking, something must obviously be done.

Efforts by minor bodies who have the welfare of future generations at heart have proved successful according to their leadership in the matter and a greater backing for the earnest workers in such a cause.

A young man named Miles, the managing director of a big firm of aircraft manufacturers, in a recent article in which he considers the future of aircraft in connection with transport, says:

"There are signs that we are beginning to recognise that the ageing of our people due to war and other reasons, has had the effect of excluding youth from opportunity and from important positions in our councils. How often does one hear men of 60 or 70 lament the lack of brilliant young men such as there were in their young days!. Yet there is no lack. What the oldsters really mean is that, having organised their inherited and, until recently, successful undertakings so that no young man who is other than a 'yes' man can find rapid promotion, they then regret that the 'yes' man has not the qualities of aggression, ambition, energy and fearlessness which the young men of yesterday had and exploited.

"Napoleon was 25 at the height of his power; the younger Pitt the same; but it gains us nothing to repeat these well-known arguments. The fact is that no one believes in youth; again and again I have heard the youth of a man of forty held against him! Anything new is suspect. The attitude is one of fear, apathy, and a stubborn, optimistic clinging to well established ways, where older men will not bring change and young men might. It is not a rock we cling to, but the pathetic hulk of a once mighty ship. If we do not rebuild or change it, it will soon be gone, leaving not even a ripple on the waters.

"What should be done to ensure that this asset is given a chance to be used? The first thing is obviously to give a new education, which is a new conditioning, to a life of action. If the engineers, the scientists, the industrialists, the inventors and designers of tomorrow are among us, we should provide the right soil for their growth. We want creative and dynamic men, not narrow specialists or clerk-like

technicians. We want boys and girls who will work for the joy of working, not for the negative aim of a pensioned security. And we do not want them frustrated, or penalised for their enthusiasm and unselfishness."

I echo those fine sentiments, and I state that in this Church we can implement the means to obtain the desired end.

Young people have figured largely in God's Plan of Salvation. He has taken them young and moulded their characters to His divine purposes. Jesus Christ Himself was but thirty years old when he entered upon His ministry, and three years later He made the great sacrifice In these latter-days, God chose Joseph Smith, as a lad first, then as a young man, to usher in the last dispensation. At the organisation of the Church six young men were present. The youngest was nearer nineteen than twenty and the oldest was just turned thirty. It is fitting, therefore that His Church should give considerable attention to its Youth; thus, when Brigham Young looked around his numerous sons and daughters and the rest of the youth in the Salt Lake valley, he considered it necessary to organise the Young Men's and Women's Retrenchment Association, forerunner of our present-day world-wide M.I.A., primarily for young people, but as the years have passed extended to cope with the leisure-time guidance of all members of the Church from nine to ninety. Herein is provided good, healthy, clean enjoyment, opportunity for self-expression in the arts, uplifting discussion, giving incentive to movement in a forward direction. The seeds of ambition are doubtless sown here and moreover helped to fruition. Here that vital Youth Energy is used up, directed into creative channels and caused to benefit many. Here the all-important team spirit is developed, the will to move together, through competitive athletics and games. Here girl meets boy under pleasant surroundings and solid foundations are laid for still future generations.

Referring back to the words of the first philosopher mentioned in this article I should like to quote his statement of what is necessary (in part) to bring about an order of things which will develop a world where humans can live and enjoy living. . . .

". . . in view of the stress of those young people the resultant world organisation must be of an active, progressive, imaginatively exciting nature. That surplus energy of youth male and female must be used up; it is the drive and essence of life; it is life itself. It must in each generation be 'getting in'. It must be doing things, or re-making with an effect of conquest and general participation."‡

I quote these people for a purpose. I think their words illustrate the fact that there are thinking men and women who see ahead, and they are considering a vital problem. I would wish to accept their statement and comments and conclusions as one great challenge, for I verily believe we have the solution to the problem of the use of this great Youth energy. I can hear members of this mission saying: "Yes, but what can we do? we are only a handful", etc.

Are you interested in your M.I.A.? Are you going 'all out' to make it really the best means of enjoying leisure time to the youth of your community? Let it be clearly understood. Youth does not wish to "take over," to oust the older folk from positions gained by virtue of long experience. Youth needs the benefit of that experience in guidance and advice; but let youth take the reins now and again. Let them feel the power of leadership and be ready to help them when they stumble—as they will. The late Rulon S. Wells said "Old age can learn much from youth, they keep us abreast of the times; they keep us alive to the burning questions of the day. Therefore, let us listen to the young with sympathetic hearts, the better to adapt our counsel to their needs."

Youth is fighting and dying for our peace. Let them help to build our New World.

Not in the camp his victory lies—
The world (unheeding his return)
Shall see it in his children's eyes
And from his grandson's lips shall learn!

* J. B. Priestley.

† "Girls Growing Up." A. P. Sephcott.

‡ H. G. Wells, "Outlook for Homo Sapiens."

TRAVELLERS ALL

by FRANK SMITH

WHEN an intelligent person intends to make a long journey into a far country he takes very special care with his preparations. Experience has taught him to prepare right down to the minutest detail, and he is fully aware that once he has set sail he cannot turn back because he has forgotten something. As a precautionary measure he is inoculated to safeguard himself from diseases; he takes great pains with the selection of suitable clothing according to the knowledge he has of the climate; he learns a good deal about the geographical features of the country; he acquaints himself with the language and customs of the people, and finally when all preparations have been made he obtains his passport, reassures himself that he has his guide book, and prepares to board ship. There is now no reason why the journey should not be easy, happy, and very profitable.

I am now convinced that this life is a preparation for a journey to a new and better country, and that though this life is short compared with our past and future life, the preparations we make on this earth are the most important of all. We are all travellers, and one thing is certain, that we all have this journey to make, so the question arises, "Are we collecting together suitable equipment?"

Some people are not preparing at all, and when they finally set sail they will discover they have no clothes, no passport, no guide book, no knowledge of the country, language or people, they have not been inoculated against the evil designs of the devil, and they will never even see their Promised Land.

There are other people who don't decide to pack until it is too late, and on their deathbed they acknowledge God the Father and Jesus Christ His Son, but they set sail with scanty baggage and without a passport. There are still other people who do make preparations for the journey, but parts of their cheap guide book are misleading, their passport is forged, they pack the wrong clothes, their doctor only half inoculates them, and when they turn the corner and set sail they find their ship passes close by but never reaches their Promised Land.

Latter-day Saints have the finest travel agency possible. Baptism, coupled with the observance of all the commandments is the sure passport. The standard works of the Church act as a foolproof guide book in which all queries are fully and clearly explained. The inoculation of the Holy Spirit gained through prayerful study of the Gospel guards us against all the diseases the Evil One may try to give us. Our temple robes are the ideal clothes for the climate, and the beautiful inspired hymns we sing are the language of the country. Living the law of tithing and keeping the Word of Wisdom prepare us admirably for the customs of our new country which are based on unselfishness and self-control. Living the Gospel fully then is the careful preparation of wise travellers preparing for the journey we are all going to make, a journey which can be made easy and happy with careful preparation. Yes, this life is the time to prepare our equipment. The very best equipment is available, the best is required, and only the best is good enough. The thing which should be foremost in our minds is not the acquisition of material wealth, but rather that we may use our material wealth in purchasing the best equipment: in keeping this equipment polished and at the ready so that when the call comes we shall have no regrets. The voyage will be a happy one, and the ship will take the shortest route to our Promised Land.

This can be the lot of all of us, and we hold our destiny in our own hands. Shall we be wise travellers or foolish ones?

"If ye are prepared, ye shall not fall."

WOMAN'S PHERE

MEN were dying on the battlefields of Crimea. They were wounded and there was no one to heal them. Their conditions were so appalling that fevers and disease were rampant. Their cries filled Europe.

In London, in one of its most elegant drawing rooms, a young woman, delicately bred and nurtured, heard them. She did not hesitate. She called together a handful of nursing sisters and announced her intention of going out to the war-zone, there to nurse the wounded. She set aside the protests of those who loved her and would have prevented her.

Thus another war was waged and won on the battlefields of Crimea; a war against ignorance, prejudice and indifference, which had to be fought by the sheer pluck and unconquerable determination of one slight, delicate woman.

The story is old of how the wounded, often sleepless at night, would wait for the visit of the "Lady with the Lamp," and how in their gratitude they would kiss the very shadow of her as she passed. Her nobility lay in service. To scrub floors was not beneath the dignity of her to whom the entire world later paid homage.

She was the genesis of the great Nursing Profession of today.

Women are still needed to take the lamp into the dark places of suffering caused by war and accident. The General Board of the Relief Society recommends that Relief Society women take advantage of Red Cross classes in first-aid, and home-nursing, wherever possible. To nurse the sick is an inherent quality of womanhood. They can give to the world a noble contribution which only women can make with all the attributes natural to their sex.

E. RUSSELL.

BOOK-LORE

DO you remember "Adam," "Genesis," and "The First Christ"? Yes, I know you have read the Bible, but I am talking about Epstein now.

It may be that you don't like Epstein's particular brand of sculpture; you are maybe like thousands of people who are puzzled by it. But whether you are impressed by it or otherwise, you will enjoy reading an excellent little book by Epstein called "Let There Be Sculpture".

It is always amusing to see Society in its shirt-sleeves, when the conversation wears carpet slippers. Mr. Epstein has numerous experiences to relate which are stimulating and revealing. And while you read you will learn to interpret afresh the pristine glory of Epstein's "Adam". You will learn how the bust of a sick man so inspired him that it became the head of a full-size statue of the Christ. You will learn of an Ethiopian court held among the chimney pots of London town. You will learn how a man may take the character, idiosyncrasies and aspirations of another and freeze them into stone. You will learn . . .

"Let There Be Sculpture." Epstein.

IT'S YOUR CONVENTION!

ON Saturday, June 17, Sisters from all over the British Mission will meet in Handsworth Chapel, Birmingham, to enjoy the Second Mission-wide Relief Society Convention. The first was unforgettable. Over a hundred members of Relief Society congregated at Ravenslea, and the spirit was such as will be long remembered. At this Second Convention, our Mission Relief Society President, Sister Marie W. Anastasiou, will say farewell. She has held office for over four years, and her going will occasion sincere regret in the British Mission. There is every indication that this Convention will be well attended, and we anticipate a truly inspiring week-end. Don't forget the date—and your reservations!

VOICE OF WARNING

WILLIAM BUDGE was one of the great missionaries who helped to establish the gospel in Great Britain during the last century. As a young man he joined the Church in his native land of Scotland in 1848. Shortly afterwards he was requested by the President of tthe European Mission to do local missionary work in England, where he spent two years, travelling and preaching " without purse or script."

In the summer of 1853, Elder Budge made a visit to the home of his parents in Scotland. He spent about a month with relatives and friends, and then prepared to resume his missionary labours in England. He went by boat from Glasgow to Liverpool. Here he spent one day visiting with the missionaries at headquarters, and then he began to search through the harbour at Liverpool for a ship going to Portsmouth, his field of labour.

It was towards afternoon when Elder Budge found a steamer which was almost ready to leave for Portsmouth. He formed in line with a group of people who were waiting to purchase tickets.

Suddenly a voice that seemed audible to him said, " Do not go on board that ship." Elder Budge relates that he turned around to see who had spoken to him, but he was soon convinced that it was none of the passengers, as they were already purchasing their tickets. He stood for a moment, uncertain as to what he should do. Then he concluded that the voice was a divine warning to him. He would heed the warning. He walked away from the crowd, and for a few moments watched the passengers as they went up the gang plank. Shortly afterwards the ship gave a sharp whistle and slowly steamed away.

Elder Budge thereupon took an account of his money and found that he had sufficient only to take him half way to his field of labour. The fare by train was just twice as much as by boat. Why had he been warned not to go on that ship which would have taken him directly to his destination?

Leaving the wharf, Elder Budge walked to the railway station, and found that there would not be another train going in the direction of Portsmouth before morning. He then returned to the lodgings of the Elders who were labouring in Liverpool. They were indeed surprised to see him as he had left them a few hours earlier to take a boat leaving the city. He related the experience of hearing the mysterious voice and the warning given him at the wharf. The Elders agreed that he had done right in heeding the warning.

The following morning Elder Budge went to the station and purchased a ticket to Bristol, midway to his destination. He had only four shillings left.

On the train Elder Budge made the acquaintance of a man and woman who were going to Bristol to visit relatives. At noon time they opened a box of lunch and invited Elder Budge to eat with them, to which he readily agreed. On reaching Bristol, the strangers asked him where he was going to stay for the night. He replied that he did not know. They then invited him to the home of their relatives, where he was hospitably entertained and provided with food and lodging.

The following morning Elder Budge was again on the way to his field of labour. He purchased a ticket to Warminster. From this place he decided to walk to Salisbury, which was twenty-two miles distant. His bag was heavy and the evening was warm. It was after dark when he decided he could go no farther. He therefore bargained for a bed with a man who kept a wayside inn. Being a good Scotsman, Elder Budge succeeded in getting the bed for fourpence. He now had twopence halfpenny left.

The next day Elder Budge walked to Salisbury. He had had no breakfast, and he was not acquainted with a single person in the town. He stopped a little boy on the street and asked him if he knew any Mormons in Salisbury. The boy replied that his mother was a member of the Church, but that his father was opposed to the religion. Elder Budge went home with the boy. Here he found

by PRESTON NIBLEY

a faithful woman, trying to live her religion under adverse conditions. She gave him a meal and also handed him, as he was leaving her home, the exact amount of money he needed to reach Portsmouth.

It was with a light heart that Elder Budge boarded the train for Portsmouth. A few hours later he arrived and was in his lodgings.

The following day, at the home of a friend, Elder Budge picked up a newspaper. On the front page he read the account of the sinking of a passenger ship off the coast of Wales. The ship had encountered a severe storm which had driven it into the rocks and broken it in pieces. Only a few of the passengers and crew had been saved.

As Elder Budge read the account he was shocked to learn that it was the identical ship which he had decided to take from Liverpool to Portsmouth when he had been warned by the mysterious voice which had said, "Do not go on board that ship." —"Church News"

TRUTH GEMS

FROM THE TEACHINGS OF JOSEPH SMITH

★ The glory of God is intelligence.

★ It is impossible for a man to be saved in ignorance.

★ Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

★ There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated.

★ This is the work and glory of God: to bring to pass the immortality and eternal life of man.

★ Adam fell that men might be; and men are that they might have joy.

★ The intelligence of spirits had no beginning, neither will it have an end. Jesus was in the beginning with the Father: man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

★ The spirit and the body is the soul of man; and the resurrection from the dead is the redemption of the soul.

★ It is the first principle of the Gospel to know for a certainty the character of God: and to know that man (as Moses) may converse with him as one man converses with another.

★ Also man should know the everywhereness of God through the projection of "the light of truth" from the presence of God which is "the same light" that quickeneth the minds of men; "which light proceedeth forth from the presence of God to fill the immensity of space The light which is in all things, which is the law (i.e., the power) by which all things are governed, even the power of God who is in the bosom of eternity, who is in the midst of all things."

★ "The things of God are of deep import: and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man, if thou wilt lead a soul unto Salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—**Thou must commune with God.**"

WHAT THE PROPHET TAUGHT

HAPPINESS is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. That which is wrong under one circumstance may be, and often is, right under another.

God said "Thou shalt not kill"; at another time He said "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the Kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the Kingdom of God, all good things will be added. So with Solomon: first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of heaven only in part, but which in reality were right because God gave and sanctioned by special revelation.

A parent may whip a child, and justly, too, because he stole an apple; whereas if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with His children. Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever He is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—and the happiness of all His creatures, He never has, He never will, institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed and which will not end in the greatest amount of good and glory to those who become the recipients of His law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant; the proffered good returns to the giver; the blessing is bestowed on those who will receive and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not or will not receive, shall be taken away that which he hath, or might have had.

Our heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive; and at the same time, is more terrible to the workers of iniquity, more awful in the execution of His punishments, and more ready to detect every false way, than we are apt to suppose Him to be. He will be inquired of by His children. He says: "Ask and ye shall receive, seek and ye shall find; but if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things—who will listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in my own due time, and in the end they shall have joy."

Dr. Bennion —
TO THE YOUTH OF THE CHURCH

SUPPOSE you were going away to college or to work and you were given the privilege of choosing a room-mate for the next four years. Once she was chosen, you two would have to see the thing through. What qualities would you ask for in this room-mate? Would you like the person you room with to be honest, dependable, trustworthy, a bit flexible?

You will live with the person you marry, not for four years with period vacations in between, but for life and forever. Your association in marriage will be more intimate and more extensive. Surely, you would want the person you marry to have the same basic qualities you would choose in a room-mate, and others as well. How can you discover these qualities? What kind of things, activities, events, associations, reveal character, the mind, disposition, ideals, attitudes, and the habits of a person? Let us make a list:

Personality-Revealing Associations

I—(1) Committee; (2) Work; (3) Play.

II—(1) Study; (2) Reading interests; (3) Conversation; (4) Attendance at and reaction toward sermons, lectures, concerts, shows.

III—(1) House Parties; (2) Firesides; (3) Home Visits.

IV—(1) Canyon outings; (2) Hikes; (3) Travel.

Seeing each other:

V—(1) Under criticism; (2) In embarrassing situations; (3) Facing disappointment, sorrow, loss; (4) When unexpected.

These activities, listed above, call for activity and varied responses, and they are very revealing. We shall illustrate one activity in each group.

I (2) **Work.**—A girl who works in an office, said recently: "I hope I may have the privilege of working in an office for a few months with the man who proposes to me. You can't be with a person eight hours a day in the drudgery and opportunities of an office without learning to know the character, disposition and mind of a person to a high degree, if you have eyes to see and ears to hear." How true!

II Intellectual Interests.—Here is an excellent way to get an insight into a fellow's mind. Go to church with a group and casually develop a conversation afterwards about the things heard in the sermon immediately the interests and attitudes on basic questions of life will be revealed. Go to a lovely concert or a good lecture and see how your friends respond. Engage in conversation for a few hours sometime and see what interests are present.

III Social Gatherings.—House parties, if well planned, reveal a lot, because one sees friends as they react towards other people. One learns if they are courteous, considerate, interesting, good sports and unselfish. To see each other in one's home is to see a person in a situation most nearly like one's own marriage will be.

IV Outings and Travel.—Boy scouts have played around with each other for years in the neighbourhood without learning as much about one another as they have learned in a week at a Scout camp, where living and working together really unveils character and personality. Neighbours have thought themselves to be acquaintances of long standing until they have taken a trip together. Then they knew they had never really known each other before. The experience of travel invariably makes people closer friends or estranges them from one another. It does not leave them untouched.

V In Trying Circumstances.—Crises and unusual circumstances often reveal character more quickly and surely than occasions of comfort and tranquility. If a person can take criticism and be grateful for it, he will be easy to live with. If criticism is resented and excuses are made for one's mistakes all the time, such a person is emotionally immature, and not ready for marriage.

In our next discussion we will tackle the problem of "Dates."

Dr. Lowell L. Bennion—"Today and Tomorrow"

THE DIVINE MISSION OF

By Dr. JOHN A. WIDTSOE

THAT Joseph Smith, the first President and Prophet of the Church of Jesus Christ of Latter-day Saints, was an extraordinary man is conceded by friend and foe. Steadily his tremendous service to mankind is being recognised; and men stand gratefully before the labours of his life. His teachings form a far-flung ensign of truth. His life and the results of his labours are convincing evidences of his divine mission.

A Restorer and a Teacher

Joseph Smith was a restorer of the pure and uncorrupted gospel of Jesus Christ. At no time did he declare that he brought a new message of salvation to the world; his mission was to restore and declare, to expound and enlarge the old truth, which has always been part of the gospel of Jesus Christ. Joseph Smith was also an interpreter of the gospel of Jesus Christ. The accounts in the Holy Bible are but outlines of the labours and teachings of the Saviour; and the commentaries by the apostles, which constitute the latter part of the New Testament, are fragmentary and incomplete. Joseph, the Prophet, gave to the world in this day a large and rich interpretation of the gospel of Jesus Christ, he made the teachings of the Saviour clear to all, and he showed how the Gospel, devised for human joy, may be applied every day in the affairs of mankind.

Joseph, a Great Issue

Joseph Smith as the Founder of the Church, under divine inspiration, is a great issue of "Mormonism." Once convinced that he was divinely inspired, a person may accept all of "Mormonism," all of the truths that the Prophet revealed to the world. Keen students of "Mormon" doctrine and history, those who have shown themselves honest and fearless, declare without exception that Joseph Smith is the most important earthly figure of the Church. To Joseph Smith came the marvellous first vision; upon him the Priesthood was conferred; he translated the Book of Mormon by "the gift and power of God"; it was he who was directed by the Lord to reorganise the Church; and then, through him was revealed the body of doctrine for the guidance of the Church. Those who have studied him without prejudice have come without exception to the conclusion that once he is accepted as a man who saw God and who was directed by the Lord, the princpiles that he taught must also be accepted as being of divine origin.

Baffles the Wise

The achievements of Joseph Smith are much greater than those of ordinary men; they appear to transcend usual human powers, and cannot be explained in terms of common experience. Many men, not members of the Church, have made that very statement. They have stood baffled before the power of Joseph Smith. We quote frequently the statements of Josiah Quincy, famous Mayor of Boston, of an illustrious family of Massachusetts, who visited Joseph Smith in 1844, soon after young Quincy had graduated from Harvard college. In his old age, this highly educated man, who had learned to know the world, the nature of greatness and the ways of mortality, told the story of his meeting with Joseph Smith. He closed the story with these words:

"I have endeavoured to give the details of my visit to the 'Mormon" Prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith I cannot help him out of the difficulty. I myself stand helpless before the puzzle"!

Joseph came, untaught by man, into a world which lay in darkness, and did work which cannot be understood or interpreted by common means. Such a man commands the attention of honest, truth-seeking men.

The High Order of His Life

It will help establish the testimony of the divine mission of this great man to know that Joseph Smith, viewed at any point, from every angle, in any position, always measures up to the demands of truth, as revealed in human experience.

JOSEPH SMITH

For example, his personal life was that of a prophet. He lived as the prophets of old have lived, honestly and sincerely, but misunderstood, hounded, persecuted, and at last his life was taken. His life story reads as do those of the prophets in holy writ. His experience was that of every teacher who attempts to turn men and women from easy walks of near truths into the paths of full truth. Physically, he was a magnificent man; in intellect, lofty and commanding; in spirit, in spite of persecution, disaster and poverty, kindly and gentlemanly. . He was courageous, and dared to battle for the right. All who knew him have testified to the kindly strength, mingled with undaunted courage, that made him a great soul. The honour of his character was ever above reproach, even among those who opposed him. As son, husband, father, friend and neighbor, even as foeman, he was beloved. He tells how he lived:

"Sectarian priests cry out concerning and ask, 'Why is it that this babbler gets so many followers and retains them?' I answer:' It is because I possess the principle of love. All that I offer the world is a good heart and a good hand.' "

Truth, His Weapon and Reward

No personal reward such as men usually seek was promised by his work. The fact that he went through life gladly, meeting difficulties without hesitation, and asking for no personal consideration, is evidence of his sincerity and unselfish devotion to that which he held to be the eternal truth. His life's labour was to learn the truth and to teach it. To possess truth and to have others possess it, became his reward.

A traveller who visited Nauvoo, about 1843, wrote a book about the Prophet in which he said:

"If anything can tend to encourage the supposition that Joseph Smith was a sincere enthusiast, and that he had strong and invincible faith in his own high pretensions and divine mission, it is the probability that unless supported by such feelings, he would have renounced the unprofitable and ungrateful task, and sought refuge from persecution and misery in private life and honourable industry. . . . It cannot be denied that he was one of the most extraordinary persons of his time . . . whose name, whatever he may have been whilst living, will take its place among the notabilities of the world."

His life was significant to all who met him, because he spoke with authority as one who knew truth. He declared over and over again that his weapon was truth; and in words of splendour he said:

" I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from excessive authority; I cut the Gordian knot of powers and meet the problems of universities, with truth—diamond truth."

That is the high ideal which in every human activity is moving our civilisation onward.

Many tests may be used to determine the divinity of the work of Joseph Smith. The Lord desires that men shall know for themselves of his truth. Whatever test may be applied, the Mormon Prophet stands out as a marvellous personage. His own claim alone explains him. He said, " I am a rough stone. The sound of the chisel and the hammer was not heard on me until the Lord took me in hand."

Any person who with a prayerful heart studies the life and teachings of the "Mormon" Prophet and practices the principles that he taught, will receive for himself a witness of the divine mission of Joseph Smith.

May God bless us in our search for truth.

OUR ALLY THE CLOTHES MOTH

by NORMAN D. HAWKES

AN important discovery has been made in the field of science which will ultimately bring relief to those people who find wool a source of irritation to the skin.

Credit is due for this boon to President Alfred E. Higgins of the Leeds Branch, who works in the laboratories of the Wool Industries Research Association at Leeds in collaboration with Mr. B. H. Wilsdon, Director of Research, Dr. H. Phillips, principal scientific officer, and Mr. W. R. Middlebrook. Their research attained two objectives. It made wool unshrinkable and rendered it smooth and glossy like silk.

Their success will not only make it possible for us to buy socks of the right size to start with, but we shall enjoy the luxury of a silken suggestion which is actually a woollen fact.

To bring about the eradication of shrinkage the wool was placed in a chamber from which all air was then extracted and chlorine gas pumped in. This had the effect of putting out of shape all the jagged edges on the strands of wool, thus obviating the matting and shrinking of the wool when washed.

It was while engaged in further research that Elder Higgins discovered how to treat wool so as to obtain a gloss similar to that of pure silk.

Wool is naturally indigestible, but the clothes moth grub digests it by secreting certain chemicals or reducing agents which pre-digest the wool and aid the digestive juices. A leaf was taken out of the clothes moth's book, and work was begun with sodium bisulphite as a reducing agent and papain as an enzyme or fermenting agent.

When meat is wrapped in the leaves of the pawpaw, from which tropical fruit papain is obtained, the outer portions become very tender. The action of papain upon wool in creating a smooth, silken finish, can, therefore, readily be appreciated.

Tests were tried with people whose skins were highly sensitive to the irritation of woollen garments, and it was found that no discomfort was felt.

The finished product and fabrics made from it combine all the warmth of natural wool with the delicate texture of silk. This will no doubt have a special appeal to all women.

We are glad to hear of the work which Elder Higgins has done. He has undoubtedly had many problems in his research, but perseverance has enabled him to surmount them.

It is always pleasing to read instances of the fact that Latter-day Saints can play their part in world progress. Today the Saints stand respected and honoured for their contributions to science and the arts, and their achievements in social planning and civic enterprise.

Science and the Philosophers:

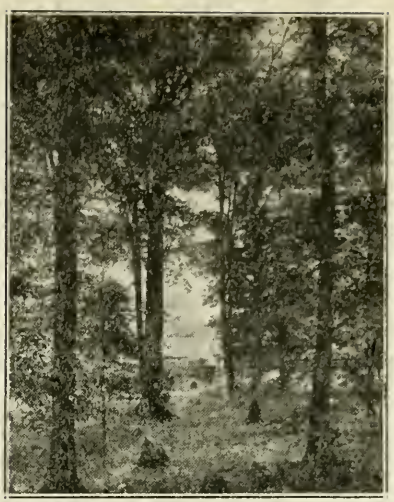
"Science is nothing else but perception."—Plato.

"Science is true judgment in conjunction with reason."—Plato.

"Only when genius is married to science can the highest results be obtained."—Spencer.

"I SAW A LIGHT"

THE Prophet wrote as follows concerning the persecution of his boyhood days, which dated from the time of his first mention of his vision of the Father and the Son: "It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labour, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself. However, it was nevertheless a fact that I beheld a vision he had when he saw the light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise. So it was with me. I had actually seen a light and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God?"



THE SACRED GROVE

—P. of G.P., p. 49; Hist. of the Ch., Vol 1, p. 7.

SEAL OF MARTYRDOM

by B. H. ROBERTS

A PASSAGE from "A New Witness for God," by B. H. Roberts, reads as follows: "The highest proof of sincerity that a man can give his fellowmen, the highest proof that he has spoken the truth in any given case is that he preserves in it unto death, and seals his testimony with his blood. . . . So important did such a testimony become in the estimation of Paul that he said: 'Where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.'

In the light of this principle, and when the importance of the testimony he bore to the world is taken into account, it is not to be wondered at that Joseph Smith was called upon to affix the broad seal of martyrdom on his life's work. Something of incompleteness in his work would likely have been complained of had this been lacking; but now, not so; his character of prophet was rounded out to complete fulness by his falling a martyr under the murderous fire of a mob at Carthage, in the State of Illinois."

IN THE SHADOW OF VESUVIUS

THE following is a letter received from a Latter-day Saint Serviceman serving in the Canadian Army. Like many other young men, he is seeing sights of great educational value, and we are grateful that he has permitted us to share some of his exciting experiences contained in this letter.

Central Mediterranean Forces.

Dear Brother Anastasiou,

This morning we awoke to find it raining *cinders*! Strange as it may seem, this is an actual fact. You have probably read in the newspapers about the eruption of the great volcano Vesuvius. Thousands of people have been forced to evacuate their homes in the path of the fiery lava. One of our fellows witnessed the beginning of this strange phenomenon the other night. He said that the crater belched fire hundreds of feet high, and the whole side of the mountain glowed red where the molten rock was pouring down. Although we are stationed a good distance from the disturbance, we are still getting quite a cinder storm.

As I write this letter it is 12 noon, yet outside it is dark as night. The volcanic dust makes a sound like hail against the windows of our barracks. According to all reports this is the worst eruption since 1872. I have never seen anything like it before, and probably never will again. I was born and raised in the shade of the beautiful Canadian Rockies, and mountains are not a novelty to me. But the Rockies are always calm and peaceful, although hot water flows from within them at Banff, Alberta, proof of the fact that they are still alive with fire. People come from all over the world to bathe in the hot sulphuric water. It is considered very healthful. There is something fascinating about mountains—formed by the hand of the Creator.

I would like to thank you for your very inspiring letter. I am glad to hear that you and Sister Anastasiou and the children are all well and happy. You were very kind to me on the occasions when I visited the Chapel in Nightingale Lane.

The Church is the dearest part of my life. I cherish many happy memories and associations with the Latter-day Saints.

I hope to see you again very soon and take up where I left off.

May the Lord bless and keep you and constantly guide you in your great work.

Sincerely,

ROBERT BRUCE.

FOR YOUR BOOKSHELF

Brigham Young	Susa Young Gates	7s. 6d.
Short History of the Church		3s. 0d.
Speed on Salt	Eyston and Bradley	3s. 0d.
Book of Mormon		3s. 0d.
Steps in Speech Training I	McAllister	1s. 1d.
Steps in Speech Training II	McAllister	1s. 3d.
Steps in Speech Training III	McAllister	1s. 5d.

Also:—
Articles of Faith Cards (per hundred) ..... 2s. 6d.

"Seek ye Wisdom from the best of books"—*Joseph Smith*

BRITISH MISSION

DISTRICT ACTIVITIES

Bristol.—We are pleased to report an excellent District Conference here on April 1 and 2, 1944, at which President Andre K. Anastasiou, President Hugh B. Brown, Elder James R. Cunningham and District President W. C. McCormick presided.

Leeds.—News has been received that at the Wool Industries Research Association in Leeds three chemists have discovered how to make, literally, silken purses from a sheep's shear. One of the men responsible is Branch President A. E. Higgins, of Leeds, to whom we offer our most sincere congratulations. An article on this important discovery appears on page 776.

Nottingham.—Our "Star" representative, Elder Frank S. Sims, reports good social events in the Nottingham District. In the Nottingham Branch, appreciation is expressed for the number of U. S. servicemen who attend the meetings, some of them travelling great distances to do so. They are more than welcome.

Scottish.—Good news from Scotland of Cottage Meetings and an excellent Branch Conference. Our commendations and greetings to the Scottish saints.

Sheffield.—The Sheffield Branch was reorganised on April 2, and the personnel is now as follows:

Branch President, Herbert Bailey; Counsellors, George W. Laycock, Harry V. Bailey; and Clerk, Douglas T. Walker.

Sunday School Superintendent, George W. Laycock. Assistants, S. James Mayberry, and Secretary, Janet Green.

Relief Society, President, Mary W. Laycock; Counsellors, Martha Smith, Edna Bailey, and Secretary-treasurer, Edith Johnson.

M.I.A. President, Winifred Bailey; Counsellors, Rita F. Hardy, Ethel Bailey Junr., and Secretary, Vera Tracey.

PERSONALS

MARRIAGE

MARTIN—WILD.—On March 25, 1944, at the Handsworth Chapel, Birmingham, the wedding took place of Sister Alice Anne Wild and Elder James Martin, of the Eastwood Branch. The bride, who was charmingly attired in white, was attended by seven bridesmaids and one page-boy. District President Norman Dunn officiated at the ceremony.

BIRTHS

SIMMONS.—On Sunday, April 16, 1944, the infant son of Mr. J. and Sister Simmons, of Sheffield, born February 27, 1944, was blessed and given the name David.

SHORT.—On Monday, April 3, 1944, a daughter was born to Newcastle District President and Sister Short. She was blessed on April 16, 1944, by her father, and given the names Elaine Ann.

THORNTON.—On October 24, 1943, the infant son of Brother and Sister Hugh Thornton, born August 8, 1943, was blessed by Bristol District President W. C. McCormick, and given the names David Hugh.

DEATH

The death occurred on Sunday, April 2, 1944, of William Ronald Herbertson, aged 3½, of the Glasgow Branch. He was interred on April 5, 1944, in the Lambhill Cemetery, after a funeral service conducted by District President A. H. Willmott, who also dedicated the grave.

MOVEMENTS OF MISSIONARIES

RELEASES

Elder Norman Derrick Hawkes was honourably released on April 30, 1944. He successfully completed a two-year mission, having laboured in the Birmingham, Hull and Welsh Districts and also in the Mission Office.

Priest Fred Laycock, Junr., was honourably released on May 2, 1944. He successfully completed six months' missionary labours, having served in the Birmingham and Liverpool Districts.

Second Mission-wide Relief Society Convention

TO BE HELD AT

L.D.S. CHAPEL, 23, Booth Street, Handsworth, Birmingham

on June 17 and 18, 1944.

All Sisters interested in Relief Society work are invited.

All reservations for accommodation must be sent to—

Mrs. L. COLLINS,
121, St. Paul's Road,
Balsall Heath, Birmingham,

not later than June 10, 1944. A registration fee of 6d. will be charged.

COMPLETE DETAILS WILL BE SENT TO EACH RELIEF SOCIETY BRANCH PRESIDENT

It is anticipated that all members of the Relief Society Board and Presidents Hugh B. Brown and Andre K. Anastasiou will be in attendance. This convention will also be the occasion of Mission Relief Society President Marie W. Anastasiou's farewell.

Saturday, June 17, 1944:

4.0 p.m.—Supper.
6.0 p.m.—Social.

Sunday, June 18, 1944:

10.0 a.m.—Testimony meeting.
11.45 a.m.—Business Session.
2.30 p.m.—Final Session.

WRITE AT ONCE FOR YOUR RESERVATIONS!

ELDER STEPHEN L. RICHARDS, a member of the Council of the Twelve, celebrates his 65th birthday this month. He was born in Mendon, Cache County, Utah, in 1879. The Saints of the British Mission send congratulations and pray the blessings of the Lord upon him in the fulfilment of his sacred calling.

WIT'S ENDS

IN A LIGHTER VEIN

FAIR ENOUGH

Soldier: First thing I'm going to do after I'm discharged is bust the sergeant in the nose.

Second ditto: Oh yeah! That's what you think. You're going to stand in line and take your turn just like the rest of us.

PREPARED TO "STAND" IT

Little Willie, who had shown no strong religious convictions, suddenly expressed his intention to become a preacher. His delighted mother pressed the lad to determine the source of his recent spiritual enrichment.

"Well," he replied, "I suppose I've got to go to Church all my life anyway, and it's a good deal harder to sit still than to stand up and holler."

Genealogy—tracing yourself back to people better than you are.

Perfect wife: She who places her husband on a pedestal and then devotes her life to covering up his clay feet.

He had the finest bow legs in the world —unparalleled.

DEMOTION AHEAD

Lunatic (in asylum yard, meeting new superintendent): "Who are you?"

Superintendent: "I'm the new superintendent."

Lunatic: "Oh, it won't take them long to knock that out of you. I was Napoleon when I came here."

WILL GET RESULTS

Bilgewater: "I hear you encourage your son to send his poetry to the magazines. Do you want him to become a poet?"

Pater: "No; I merely want him to get the conceit knocked out of him."

The girl who thinks no man is good enough for her may be right—and she may be left.

He met misfortune like a man—he blamed it on his wife.

Nothing ever happens in a small town but what you hear makes up for it.

My wife is outspoken! By whom?

Conscience— something that feels terrible when everything else feels swell.

Did you ever hear about the Little Moron who—

Moved to the city because he heard the country was at war?

thought he was deformed because his Army uniform fitted him perfectly?

went to the lumber yard looking for his draught board?

was too modest to go near his car when he heard the gears were stripped?

swallowed some copper so there'd be some change in him?

MODERN CONVENIENCES

Little May had just returned home from the circus, and her grandmother asked her what animal she liked the best.

"Oh, the big elephant," she said. "You ought to see him pick up the buns with his vacuum cleaner."

TRUE TO FORM

A Yankee was on a Christmas walking tour in Scotland. Snow had fallen, and he was struggling along a narrow road when he met a Highlander.

"I guess, friend, I sure am lost!" he said, plaintively.

Scot: "Is there a reward oot for ye?"

American: "Nope."

Scot: "Weel, ye're still lost."

GOSPEL STANDARDS

Heber G. Grant.

The Question of Obedience

I KNOW scores of Latter-day Saints who have been commanded of the Lord time and time again, but have failed to receive the blessings promised through the fulfillment of the commandments of God, because they have obeyed not. Yet they have accused the Lord of failing to fulfill His promises made to those who obey His commandments. I have ever known that those who do not pay their tithing are the ones who criticise the expenditure of tithing. Those who are approached for donations for laudable purposes, sometimes under the direction of the Presidency of the Church, and who refuse to contribute, are the ones who criticise the Presidency of the Church and the apostles for calling upon them for means. But I find that the men who obey are who testify that the promises of God are fulfilled. Therefore, it behoves each and every one of us to be true and energetic. (C.R. October 1899:17.)

If we keep the commandments of God, He will love us, and the Saviour will manifest Himself unto us. If we fail to keep the commandments of God, there is no promise made to us. The Saviour said: "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." It is the keeping of the commandments of God that causes men to grow and to become strong and powerful in the Church and Kingdom of God. (C.R. October, 1900.)

The Question of Disobedience

ONE of the great testimonies, to me, of the divinity of this work in which you and I are engaged is the fact that those who have turned away from the truth, without one single exception that I can recall, have done so because they have failed to keep the commandments of God. To me it is little less than marvellous that no faithful man or woman, within my recollection, has ever lost faith of the Gospel. Only those who have neglected to serve God, only those who have not kept the light of the Holy Spirit burning within their hearts, by obeying the commandments of the living God, they are the only ones who have lost the faith and turned away. No single, solitary missionary who was diligent and true in serving God has ever lost faith. And no missionary has come home with increased knowledge to tell us that the gospel is wrong, or that he has discovered the truth in some foreign land. But they have come home with increased faith, with increased knowledge, with greater love for the work of God than they had when they went away. I rejoice that in all the travellings of all the elders, wherever they go, in every land and clime, they are constantly gaining increased testimonies and evidences, and knowledge regarding the divinity of the work in which we are engaged; and this is as it should be. I regret that some of the sons and daughters of faithful men and women in the Church should turn away from the truth and should become the enemies of the people and be numbered among those who malign and belie and vilify the leaders of the Church and the people generally. But I am thankful that those who do this almost without exception have made a record for wickedness, and for licentiousness. I confess frankly that it would stagger me and the reasoning faculties with which God has endowed me, if I should discover that as men and women grew in good deeds, as they grew in virtue, as they grew in the love of their fellows, as they grew in ability to serve God, they lost the faith of the gospel of Jesus Christ; but I have never discovered one such individual. (C.R. April, 1911.)

The Ludo Press (T.U.), 373, Earlsfield Road, London, S.W.18.